




Mut'ah Marriage in Islamic Perspective

 Joni Helandri^{1*},  Ghazimin Achmad²,  Supriadi³

Sekolah Tinggi Agama Islam (STAI) Bumi Silampari
Lubuklinggau, Indonesia
✉ helandrijoni@gmail.com*



Article Information:

Received May 26, 2023

Revised July 29, 2023

Accepted July 29, 2023

Keywords:

Controversy; Islamic
Perspective; Mut'ah Marriage;
Practice; Social Impacts

Abstract

Mut'ah marriage is a form of temporary marriage that exists in Islamic tradition. From an Islamic perspective, mut'ah marriage has a complex history and social context. This study aims to analyze the practice of mutah marriage in the perspective of Islamic law and to look at the controversies and social impacts associated with it. The public's perception of mut'ah marriage varies, depending on the individual's understanding of religious teachings. The practice of mut'ah marriage also still exists in Muslim society, with different reasons and motivations. This study used a qualitative approach using a literature review. The conclusion of this paper underscores the importance of understanding mut'ah marriage in the Islamic context in depth. The implications of this research can be a reference for a better understanding of this practice, as well as providing recommendations for further research related to social and legal issues related to mut'ah marriage.

A. Introduction

Mut'ah marriage, also known as temporary marriage, is a marriage practice that exists in Islamic tradition. In mut'ah marriage, couples are married by agreement for a certain period of time, after which the marriage ends automatically without the need for a formal divorce (Faizal & Qohar, 2021; Mulyanti & Sari, 2021; Qalbi, 2020). This practice has been a controversial topic in the Islamic context, with opinions varying on its legitimacy, ethics, and social implications.

Within Muslim societies, views on mut'a marriage vary. Some believe that mutah marriage is part of the legal and permissible part of Islamic tradition, while others consider it an unethical practice and contrary to religious principles (Ali, 2016; Maidin, 2019; Rosa, 2023). These different views have generated widespread debate among scholars, the Muslim community, and religious leaders. As said by Dr. Kecia Ali, a professor in Islamic religious studies, that different views exist regarding the law, ethics, and the relevance of this practice in today's context. Therefore, it is important for us to conduct comprehensive and in-depth research to understand mut'ah marriage from an Islamic perspective.

In a context that continues to develop and dynamic social changes, it is important to understand mut'ah marriage from an Islamic perspective as a whole. Although there have been several studies on this topic, in-depth and comprehensive research is still needed to explain various aspects related to the practice of mut'ah marriage, including theological understanding, historical context, reasons for use, and social and psychological impacts.

Research on mut'ah marriage in an Islamic perspective will provide better insight into the understanding and implications of this practice in Muslim societies. As stated by Dr. Amina Wadud, a religious scholar and Muslim feminist, stated that a proper understanding of mut'ah marriage will help avoid the stereotypes and prejudices associated with this practice. Solid research will provide a better understanding of Islamic principles and help promote open and inclusive dialogue. In addition, this research can also be a valuable

source of information for religious experts, scholars and policy makers in addressing issues related to marriage in Islam.

In this context, this study aims to investigate mut'ah marriage from an Islamic perspective, highlight the existing debates, and analyze the social and cultural implications associated with this practice. Thus, it is hoped that this research can make an important contribution towards a deeper understanding of mut'ah marriage and provide a basis for a broader discussion and critical thinking about marriage in Islam.

B. Research Methods

The research method with a qualitative approach using literature review in this study was carried out by following several steps. First, determine the research objectives first. Defining research objectives clearly is carried out starting from identifying trends or patterns in the literature related to the topic, describing the development of previous research, or exploring a deeper understanding of existing concepts or theories. Second, determine inclusion and exclusion criteria. Determining inclusion and exclusion criteria to select literature relevant to mut'ah marriage research. Third, do a literature search. A literature search was carried out using academic databases and digital libraries to search for literature that is relevant to the research topic of mut'ah marriage. Fourth, conduct a literature selection. Literature selection is done by reading and carefully reviewing the abstracts and summaries of the articles found. Then select the literature that fits the research objectives and meets predetermined inclusion and exclusion criteria. Fifth, analyze the literature by reading and reviewing the contents of the literature that has been carefully selected. Identify themes or patterns that emerge in the literature using content analysis methods or other qualitative approaches to organize and structure relevant findings. Sixth, write a literature review report by compiling a literature review report that includes a summary of the results of the search and analysis of the literature. Then look for an explanation of the findings that are relevant to the research, relate it to existing theories or concepts, and discuss the implications of the research. Seventh, interpreting the findings by making interpretations of the findings found in the literature review. Identify similarities, differences, or contradictions between previous studies and explain how the findings support or complement your understanding of the research topic.

C. Result and Discussion

The Concept of Marriage in Islam

Nikah, or marriage, has an important position in Islam as an institution that is recognized and regulated by sharia. Marriage is considered as a sacred bond between a man and a woman who complement each other in order to form a harmonious family based on love, mutual understanding and grace. Marriage in Islam is not just a formal contract, but also includes broad moral and social responsibilities in creating a peaceful life and continuation of offspring (Hikmatiar, 2016; Kholisoh & Primayanti, 2016; Mardiyana, 2017).

As mentioned in the Qur'an, "And among the signs of His greatness is that He created for you a life partner of your own kind, so that you are inclined and feel at ease to him, and He made between you love and affection" (QS. Ar-Rum: 21) (Mashudi et al., 2022; Rosmita et al., 2022; Widiyanto, 2020). Marriage in Islam is a sacred bond between a man and a woman with the aim of forming a family of love, mutual understanding and cooperation. Marriage in Islam involves a strong commitment between partners, with each role defined within the limits of the Shari'a.

Rasulullah Muhammad SAW explained the importance of marriage in a hadith which stated, "Marriage is part of my sunnah. Whoever does not follow my sunnah, then he is not part of my group" (HR. Ibn Majah). This hadith shows that marriage is an integral part of the Islamic religion and is a recommended practice in following in the footsteps of the Prophet.

In the context of marriage, the Qur'an also emphasizes the importance of mutual understanding and affection between husband and wife, as stated in the verse, "They are clothing for you and you are clothing for them" (Surah Al-Baqarah: 187). This verse describes marriage as a close bond where partners protect each other, cover each other's shortcomings, and support each other (Finora & Nelli, 2021; Kholis, 2021; Sari & Fahrudin, 2021).

In Islam, marriage is not only about fulfilling emotional and physical needs, but is also a worship that involves spiritual aspects. Marriage is a means to earn the pleasure of Allah SWT and carry out His commands in building a family that is oriented towards Islamic values.

Definition of Mut'ah Marriage

Mut'ah marriage, also known as temporary marriage, is a marriage practice in Islamic tradition in which a couple is married by agreement for a certain period of time. These marriages have a predetermined time limit and end automatically without the need for a formal divorce. Mut'ah marriages have different terms and conditions from permanent marriages in Islam.

As explained by Ziba Mir-Hosseini, a researcher in Islamic law studies, "Nikah mut'ah is a marriage that is carried out with a certain agreement regarding the duration of marriage and dowry. This practice allows couples to marry legally with a clear purpose, but with an understanding that the marriage is temporary".

Nikah mut'ah is a marriage practice in Islam that involves an agreement between a man and a woman to marry within a certain period of time. These marriages are governed by Islamic laws which permit couples to enter into conjugal relations with the understanding that the marriage will end automatically after a set period of time.

As stated by Asghar Ali Engineer, an Islamic scholar, "Nikah mut'ah is a temporary marriage that allows the couple to live the life of the household within an agreed period of time. This practice has a legal basis in Islam, but receives mixed responses from among the Muslim community. Muslim clergy and community

Mut'ah marriage has a long history in Islamic tradition, and opinions about its legitimacy and relevance in the modern context are still being debated among Muslim scholars. Some proponents of mut'a marriage argue that this practice provides flexibility in the relationship between a man and a woman, while others criticize it as contradicting the more established principles of Islamic marriage.

History and Context of Mut'ah Marriage Practices

Mut'ah marriage has a long history in Islamic tradition. This practice can be traced back to the early days of Islam and has roots in earlier marriage practices in Arabia. Mut'ah marriage is generally considered to be a practice that originated in the time of the Prophet Muhammad and was performed by his companions.

The history of mut'ah marriage illustrates the variation of opinion among Muslim scholars and thinkers regarding its legitimacy and relevance in changing social and cultural contexts over time. Some scholars consider mutah marriage as a legal practice in Islam, with a legal basis found in mainstream sources such as the Qur'an and hadith. However, there are also scholars who reject it and consider it illegal, on the grounds that there are restrictions and prohibitions that are emphasized in their understanding of Islam.

As Ziba Mir-Hosseini explains, "The practice of mut'a marriage has been debated by Muslim scholars for centuries. The varied views on the law and the relevance of this practice have arisen due to differing interpretations of religious texts and views on the purpose and values of marriage in Islam."

In the modern context, the practice of mutah marriage continues to be a subject of debate and controversy among Muslims. Some proponents see it as a form of marriage that is flexible and adaptable to social needs and changes, while others see it as incompatible with the more established principles of marriage in Islam.

The practice of mut'ah marriage has historical roots involving several social and cultural contexts in Islam. During the early days of Islam, especially during the time of the Prophet Muhammad and the Rashidun Khulafaur, mut'ah marriage was considered valid and accepted by some Muslim scholars and society. This practice was often carried out in the context of travel or warfare, where temporary marriages provided the flexibility for soldiers or travelers to maintain a conjugal relationship for a certain period of time.

However, over time, the practice of mut'ah marriage underwent changes and rejection in various Islamic sects and schools of thought. The majority of Muslim scholars and communities reject this practice and consider it a heresy (religious innovation) or even forbidden. They cite hadiths which confirm the prohibition against temporary marriages, referring to the virtues of permanent marriages.

For example, Imam Malik bin Anas stated, "I have never seen a knowledgeable person in Medina marry mut'ah since the Prophet Muhammad until now." (Al-Muwatta'). This statement reflects the rejection of the practice of mut'a marriage among the early Muslim community.

In the modern context, the practice of mut'ah marriage remains a debate among Muslim scholars. Some argue that this practice is irrelevant in contemporary society and contradicts Islamic marriage principles which emphasize long-term commitment. Meanwhile, supporters of mut'ah marriage argue that this practice still has relevance in certain situations, such as in social conditions that do not allow permanent marriage.

Islamic Law Perspective on Mut'ah Marriage

The perspective of Islamic law on mut'ah marriage has differences of opinion among Muslim scholars. Some scholars consider mutah marriage as a legal practice based on the interpretation of the texts of the Qur'an and the hadiths that support it. They argue that mut'ah marriage is a form of marriage that is permitted in Islam in certain situations.

One example of this opinion is that expressed by Sheikh Al-Islam Ibnu Taymiyyah, "Mut'ah marriage is valid according to the majority of scholars, and this practice was carried out at the time of the Prophet Muhammad SAW and the Rashidun Khulafaur. In some circumstances, mut'ah marriage can provide benefits and solutions for some people" (Ibnu Taymiyyah, *Al-Fatawa al-Kubra*).

However, most of the Sunni schools of thought and the majority of scholars are of the opinion that mut'a marriage is invalid and forbidden in Islam. They refer to hadiths which confirm the prohibition of this practice. For example, Imam Malik bin Anas stated, "I do not know that there is a difference of opinion among the scholars that mut'a marriage is forbidden" (*Al-Muwatta*).

Apart from differences of opinion among Muslim scholars, there are several factors that need to be considered in understanding the perspective of Islamic law on mutah marriage. Historical, cultural and social contexts also influence views of this practice.

In the Shia school of thought, mut'ah marriage is considered valid and permissible. They refer to several texts in the Shia hadith literature which justify this practice. For example, Imam Ja'far Sadiq, one of the Shia imams, stated, "Mut'a marriage is part of our religion, and no one leaves it except the hypocrites" (*Al-Kulayni, Al-Kafi*).

However, the majority of Sunni scholars consider mut'a marriage as a practice that had been outlawed after the early days of Islam. They emphasize the principles of permanent marriage contained in Islamic teachings. For example, Imam Shafi'i stated, "Mut'ah marriage is forbidden in Islam, and this practice was forbidden after the battle of Khaybar" (*Al-Umm*).

Understanding the perspective of Islamic law regarding mut'ah marriage also needs to consider social context factors and community needs. Some scholars are of the opinion that this practice can be restricted or prohibited under certain conditions which can lead to misuse or social damage.

Controversy and Social Context of Mut'ah Marriage

The practice of mutah marriage creates significant controversy in the social and cultural context of the Muslim world. Although there are a number of supporters and practitioners of mut'ah marriage, many circles criticize it and raise complex debates.

One of the reasons for the controversy is that there are differing views on the suitability of mut'ah marriage with the more established values of Islamic marriage. Some consider it contrary to the principle of marriage which prioritizes long-term commitment and family stability. For example, Dr. Tariq Ramadan states, "Nikah mut'ah goes against the basic principles of marriage in Islam, which emphasize long-term unity, stability and responsibility between husband and wife".

The social context is also an important factor in understanding the mut'ah marriage controversy. In some areas, this practice can be manipulated and abused, especially in situations where women are vulnerable to exploitation or unfair treatment. This raises concerns about the protection of women's rights and family welfare.

However, on the other hand, there are arguments that mut'ah marriage can provide a solution in special situations, such as in the context of travel or in a social environment where permanent marriage is not possible. Some believe that this practice can provide protection and reassurance for couples who need it.

In addition to differences in views and concerns related to the principle of Islamic marriage and gender justice, there are several social aspects that have contributed to the controversy surrounding mut'ah marriage. The social, cultural and political context in Muslim societies can play an important role in understanding and evaluating this practice.

For example, in some areas or communities that adhere to certain traditions, mut'ah marriage can be considered as a practice related to local culture or customs. Understanding and acceptance of this practice may vary depending on local interpretations of religious norms and social traditions.

The political context can also influence the assessment of mut'ah marriage. In some cases, this practice has been used politically or as a tool of power, particularly in situations of conflict or social tension. This can lead to a skeptical viewpoint or rejection of mut'a marriage, seeing it as an instrument that reinforces inequality and oppression.

In dealing with this controversy, it is important to consider various contextual factors and engage in dialogue between stakeholders, scholars and the Muslim community at large in order to achieve a more comprehensive and contextual understanding of mut'ah marriage.

Community Perceptions of Mut'ah Marriage

People's perceptions of mut'ah marriage can vary widely depending on their social, cultural and educational context. In some societies, this practice may be more accepted or even considered part of everyday life, while in others, it may be rejected or considered controversial.

In some cases, the public's perception of mut'ah marriage is closely related to the social and cultural norms that exist in the community. For example, in some societies in South Asia and the Middle East, mut'a marriage may be seen as a religiously permissible alternative in certain situations, such as when a man is traveling long distances or in difficult economic circumstances.

However, people's perceptions are also influenced by the dominant religious interpretation in the area. In a society where the majority follow the Sunni school of thought, which considers mut'a marriage to be forbidden, this practice may be seen as illegal and contrary to established marriage values.

It is important to recognize that people's perceptions can change over time and are affected by factors such as education, globalization and access to information. Controversy and open discussion about mut'ah marriage in the media and social platforms can also shape people's perceptions.

Society's perception of mut'ah marriage is also influenced by social, economic, and educational factors. Some of the factors that can influence this perception are level of education, exposure to various religious perspectives, and influence of family and peers.

In more conservative societies, mut'a marriage may be considered taboo or not widely accepted. This can be caused by the belief that marriage should be permanent and mut'ah marriage is considered to violate this principle. In addition, social factors and cultural pressures can also play a role in hindering public acceptance of this practice.

However, in a more open and inclusive society, the perception of mutah marriage may be more acceptable or considered an alternative in special situations. Broader education about Islamic teachings and their multiple interpretations could also provide space for a more inclusive understanding of this practice.

Society's perception of mut'ah marriage can also be influenced by an individual's personal experience or the stories they hear from others. The involvement of intellectuals and religious leaders in providing a comprehensive understanding of this practice can also play a role in shaping public perceptions.

The Practice of Mut'ah Marriage in Muslim Communities

Mut'ah marriage is a phenomenon that has existed in the history and culture of Muslim societies. In some communities, this practice is still maintained and is considered a legal marriage option in certain situations. This can be reflected in individual beliefs and actions as well as social habits that develop in society.

For example, in several areas in Iran, the practice of mutah marriage is still recognized and practiced by some people. In general, this practice relates to situations where individuals need a temporary marital relationship, such as when one is traveling or in a study context outside one's hometown.

However, there are also Muslim communities in various regions who do not recognize or practice the practice of mut'ah marriage. This can be caused by rejection of the practice on the basis of religious, moral or local tradition.

An understanding of the practice of mut'a marriage in Muslim societies requires an in-depth study of cultural differences, social contexts, and various religious interpretations. Individual perspectives and the role of religion, legal policies, and the influence of globalization can also influence the practice and perceptions of mutah marriage in Muslim societies.

Mut'ah marriage practice can provide various implications and impacts in Muslim society. On the one hand, its proponents argue that mut'ah marriage can provide flexibility and a solution in certain situations, such

as when someone is traveling or in difficult economic circumstances. They see it as a way of fulfilling emotional and physical needs with religious permission.

However, the practice of mut'ah marriage also faces controversy and criticism from various quarters. Some consider it a form of temporary marriage that is prone to exploitation and abuse. Concerns also arise regarding the protection of women's rights, gender inequality, and the risk of disguised prostitution.

It is important to consider that perceptions and evaluations of the practice of mutah marriage may differ in every Muslim society. Diverse social, cultural contexts and religious interpretations play an important role in shaping people's views of this practice. Open discussion, education, and wider dialogue are needed to understand the social and ethical implications of the practice of mutah marriage in Muslim societies.

Reasons and Motivation for Using Mut'ah Marriage

There are several reasons and motivations underlying the practice of mutah marriage in Muslim society. Some of the factors that can influence individuals to choose mut'ah marriage are emotional needs, economic situations, or certain circumstances that require a temporary marriage relationship.

One reason that is often put forward is the need for intimacy and fulfillment of sexual needs within the limits permitted by Islamic teachings. For example, when a person is on a long journey or in a situation that limits the ability to form a permanent marriage relationship, nikah mut'a is considered a valid solution to meet emotional and physical needs.

Some individuals may also choose mut'ah marriage due to their difficult economic situation or the inability to enter into a permanent marriage. Mut'ah marriage in this case is considered a more affordable option financially.

However, it is important to note that the reasons and motivations for using mut'ah marriage may differ from one individual to another. Each case has specific contexts and circumstances that influence a person's decision to choose this practice.

In addition to the reasons and motivations previously mentioned, there are several additional factors that can be reasons for individuals to use mut'ah marriage. One of them is the need to maintain reputation or social status in society which requires individuals to fulfill certain norms. In some cases, nikah mut'ah can be seen as a way to fulfill sexual or emotional needs without violating established social norms.

In addition, in some situations such as in academic or work environments that demand high mobility, individuals may face difficulties establishing a permanent marital relationship. Mut'ah marriage in this case can be seen as an option that allows them to maintain a balance between career and personal life.

However, it is important to note that individual reasons and motivations for using mut'ah marriage can vary and depend on their needs, values, and context. A more comprehensive understanding of these factors can provide better insight into why individuals choose this practice.

Social and Psychological Impact of Mut'ah Marriage

Mut'ah marriage practices can have significant social and psychological impacts on the individuals involved as well as the communities where these practices are carried out. These impacts can involve aspects such as interpersonal relationships, feelings of identity, social stigma, and family dynamics.

From a social perspective, the practice of mutah marriage can generate debate and controversy in society. Views vary regarding the legality, morality and implications of this practice in the broader social context. Some societies see it as a form of violation of established marriage norms, while others see it as a way of fulfilling legitimate individual needs.

Psychologically, being involved in mut'ah marriage can also have complex impacts. Individuals who choose this practice may face stress, internal conflict, or emotional uncertainty due to the transitory nature and time constraints of the marital relationship. What's more, the social stigma associated with this practice can influence the self-perception and social interactions of the individuals involved.

In the family context, the practice of mut'ah marriage can also affect the dynamics and existing family relationships. This can include changes in patterns of relationships, roles and responsibilities within the family, as well as the impact on children born out of mut'a marriages.

In understanding the social and psychological impacts of mut'ah marriage, it is important to look at the variability in individual experiences and in different socio-cultural contexts. Further studies are needed to gain a more comprehensive understanding of these impacts in various situations and communities.

In addition to the social and psychological impacts previously mentioned, the practice of mutah marriage can also have broader implications in the social and psychological context of Muslim society. Some of the additional impacts that can occur are as follows:

- a. Influence on family structure: Mut'ah marriages can affect the dynamics and structure of the existing family. In cases of mut'ah marriages involving children, this can raise questions about identity, inheritance, and the responsibilities of parents towards these children.
- b. Changes in marriage patterns: The practice of mut'ah marriage can also influence the views and patterns of marriage in society. The involvement of individuals in mut'ah marriages can trigger shifts in perceptions and practices of marriage among the wider society.
- c. Social stigma and isolation: Individuals involved in mut'ah marriage may face social stigmatization and may experience isolation or rejection from their social environment. This can have a negative impact on the mental well-being and quality of life of the individual.
- d. Different understandings of religion: Nikah mut'ah gives rise to differences of opinion regarding the understanding of religion and the interpretation of Islamic law. This controversy can create tension and conflict within Muslim communities who have different viewpoints regarding this practice.

A deeper understanding of the social and psychological impacts of the practice of mutah marriage will provide richer insights into understanding the consequences of this practice in the context of Muslim societies.

Continuity of Mut'ah Marriage in an Islamic Perspective

The continuity of the practice of mutah marriage in an Islamic perspective is still being debated among religious scholars and scholars. Opinions differ as to whether this practice was still relevant and permissible after the time of the Prophet Muhammad. Some views view mutah marriage as a practice that no longer applies after a certain period, while others argue that this practice is still valid under certain conditions.

There is an opinion that emphasizes that the practice of mut'ah marriage only applies during the time of the Prophet Muhammad and was prohibited thereafter. This opinion is based on interpretations of verses of the Qur'an and hadith which indicate that this practice was regulated only in the early days of Islam as a solution to the special needs of the time.

However, there are also opinions that defend the continuity of mut'ah marriage in certain situations. They argue that this practice is still relevant as a solution to individual emotional and physical needs within the constraints of Islamic law.

In understanding the continuity of mut'ah marriage from an Islamic perspective, it is important to consider the variations of opinion among scholars and the arguments that underlie it. A more comprehensive understanding of the legal basis and historical context of this practice will provide better insight in assessing the sustainability of the practice of mutah marriage in Islam.

In addition to the debate around the sustainability of mut'a marriage, there are also issues related to the implementation and regulation of this practice in the context of Muslim societies. Some of the factors to consider are as follows:

- a. Protection of women's rights: In its implementation, protection of women's rights in the context of mut'a marriage is important. Efforts to ensure equality and welfare of women in this practice need to be considered so as not to cause injustice or exploitation.
- b. Supervision and control: Control over the practice of mut'ah marriage is a concern in order to ensure this practice is not misused or used as an excuse for prostitution or sexual abuse. Proper oversight is necessary to ensure this practice complies with Islamic values and the principles of justice.
- c. Social and cultural context: The social and cultural context in society can also influence the perception and practice of mut'a marriage. Differences in views and practices in different countries and Muslim communities need to be considered in order to understand the sustainability and implications of this practice in a wider context.

In studying the sustainability of mutah marriage from an Islamic perspective, it is important to consider comprehensive arguments and research in terms of legal basis, history, social context, and protection of women's rights. A holistic approach will provide a more comprehensive understanding of this practice in the context of Muslim religion and society.

Comparison of Mut'ah Marriage with Conventional Marriage

Mut'ah marriage and conventional marriage are two different forms of marriage in Islamic practice and law. A comparison between the two can provide insight into the main differences in the context of marriage.

Mut'ah marriage is a temporary marriage with a predetermined time limit, while conventional marriage is a marriage that is considered permanent and lasts a lifetime. In mut'ah marriage, the main goal is to fulfill temporary physical or emotional needs, while in conventional nikah, the main goal is to form a marriage bond that is lasting and involves a long-term commitment. Another difference is in the procedure and terms of marriage. Conventional marriage involves a more formal process with requirements such as a dowry, witnesses, marriage guardian, and a valid marriage contract. On the other hand, mut'ah marriage has simpler requirements and procedures, although it still requires clear agreements and conditions between the two parties.

It is important to note that mut'a marriage is controversial and has mixed opinions among Islamic scholars. Some consider it still valid under certain conditions, while others see it as a practice that was no longer valid after the time of the Prophet Muhammad.

In addition to the differences mentioned above, there are some additional comparisons between mut'ah marriage and conventional marriage that need to be considered:

- a. Financial obligations: In mut'ah marriage, financial obligations such as maintenance and inheritance can be different from conventional marriages. In some cases, the financial obligations in a mut'ah marriage may not be as large as in a conventional marriage, depending on the agreement made by both parties.
- b. Social recognition: Conventional marriages tend to be more socially accepted and widely recognized by society, while mutah marriages can face stigma and rejection from parts of society.
- c. Continuity and stability: Conventional marriages are considered to be more stable and last a lifetime, while mut'ah marriages have predetermined time limits. This can affect the long-term sustainability and stability of the relationship.
- d. Religious perspective: The religious approach to mut'ah marriage and conventional marriage can also be different. Some scholars consider mutah marriage as part of the historical heritage of Islam, while others consider it no longer valid.

It is important to realize that these comparisons reflect a wide variety of opinions and interpretations within Islam. The views and practices of mut'a marriage may differ among different Muslim communities and countries.

There are several additional comparisons between mut'ah marriage and conventional marriage that can be considered:

- a. Long-term commitment: Conventional marriages tend to emphasize long-term commitment between husband and wife, with the aim of forming a strong and lasting marriage bond. On the other hand, mutah marriages are often based on temporary needs and agreements, with a focus on short-term interests.
- b. Legal recognition: Conventional marriages are generally legally recognized and registered in countries where marriage laws apply. In contrast, mut'a marriages are not legally recognized in many countries and may not have the same legal protections as conventional marriages.
- c. Opportunity to build a family: Conventional marriages provide greater opportunities to build and plan a future together, including having children and forming a stable family. Mut'a marriage, with its temporary nature, may not provide the same opportunity to build a family in the long term.
- d. Social impact and stigma: Mut'ah marriages often face social stigma and rejection in society that consider them inconsistent with social norms and values. Conventional marriage, as a more common and socially accepted form of marriage, may avoid stigma and negative judgment.

This comparison reflects significant differences between mut'ah marriage and conventional marriage in terms of commitment, legal recognition, family formation, and social perceptions. This is important to consider in understanding the implications of the practice of mutah marriage in the context of Muslim society.

D. Conclusion

In an Islamic perspective, mutah marriage is a complex and controversial topic. This practice has a long history in Islamic tradition, but faces various interpretations and opinions among scholars. Mut'ah marriages involve temporary marriages with predetermined time limits, and have significant differences from conventional marriages which are considered permanent. In understanding mut'ah marriage, it is important to consider the social, legal, and ethical context in Islam. Some argue that this practice is no longer valid after the time of the Prophet Muhammad SAW. The practice of mut'ah marriage also reflects the complexity of the relationship between personal, religious, and social needs in Muslim societies. The public's perception of mut'ah marriage varies, where some accept and practice it, while others consider it controversial or even illegal. In making decisions regarding muta marriage, individuals must consider the legal, social, and psychological implications of this practice. Having support and understanding within the community can play an important role in alleviating the stigma that may be associated with this practice. In the end, even though mut'ah marriage has various histories and practices, it is necessary to carry out more in-depth studies and open dialogue in order to understand its implications and relevance in different social and legal contexts. This can help promote a better understanding of mut'a marriage from an Islamic perspective.

E. Acknowledgments

Special thanks are conveyed to the families who have supported every activity carried out as well as the leaders and staff at STAI Bumi Silampari Lubuklinggau.

References

- Ali, M. (2016). Hukum Nikah Mut'ah Dan Hubungannya Dengan Pembentukan Keluarga Sakinah (Studi Keluarga Sakinah Model Kementerian Agama). *Risalah, Jurnal Pendidikan Dan Studi Islam*, 1(1), 30–41. https://doi.org/10.31943/jurnal_risalah.v3i1.23
- Faizal, L., & Qohar, A. (2021). Status Hukum Nikah Mut'ah Dalam Perspektif Mahmud Saltut dan Kontribusinya Terhadap Pembaharuan Hukum Keluarga Di Indonesia. *Jurnal Hukum Islam Dan Pranata Sosial Islam*, 09(1), 157–170. <https://doi.org/10.30868/am.v9i01.1331>
- Finora, S., & Nelli, J. (2021). Mewujudkan Keharmonisan dalam Rumah Tangga menuju Keluarga Sakinah Dalam Perspektif Ulama Tafsir. *Jurnal Hukumah*, 4(2), 126–136. <https://doi.org/10.55403/hukumah.v4i2.298>
- Hikmatiar, E. (2016). Nafkah Iddah Pada Perkara Cerai Gugat. *Mizan; Jurnal Ilmu Syariah, FAI Universitas Ibn Khaldun (UIKA) Bogor*, 4(1), 131–172. <https://doi.org/10.32507/mizan.v4i1.178>
- Kholis, N. (2021). Relasi Gender Dalam Islam. *Journal on Education*, 03(04), 433–439. <https://doi.org/10.31004/joe.v3i4.2182>
- Kholisoh, N., & Primayanti, P. (2016). Model Komunikasi Kelompok Tentang Makna Pernikahan Antargenerasi di Kalangan Kelas Menengah Jakarta. *Jurnal ASPIKOM*, 3(1), 119–140. <https://doi.org/10.24329/aspikom.v3i1.104>
- Maidin, M. S. (2019). Nikah Mut'ah Perspektif Hadis Nabi SAW. *Mazahibuna: Jurnal Pendidikan Mazhab*, 1(2), 216–233. <https://doi.org/10.24252/mh.v1i2.11649>
- Mardiyana, A. (2017). Peran Istri Dalam Pembentukan Keluarga Sakinah Menurut Al-Qur'an (Perspektif Tafsir Al-Misbah Dan Tafsir Al-Azhar). *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 5(1), 75–104. <https://doi.org/10.21274/kontem.2017.5.1.79-108>
- Mashudi, Y., Akin, M. A., & Susila, H. (2022). Peranan Bimbingan Pra Nikah Dalam Membentuk Keluarga Harmonis. *Jurnal Hukum Keluarga (Ahwal Syakhshiyah)*, 1(1), 1–14. <https://doi.org/10.59270/aailah.v1i1.71>
- Mulyanti, C. C., & Sari, T. F. (2021). Interpretasi Kontekstual Hadis Nikah Mut'ah : Studi Kasus Kawin Kontrak di Indonesia. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(2), 375–384. <https://doi.org/10.30868/at.v6i02.2068>
- Qalbi, M. (2020). Pandangan Al- Zamakhsharī Tentang Nikah Mut'ah: Analisis Ideologis Dalam Kitab Tafsir Al- Kashshāf. *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan*, 1(1), 1–24. <https://doi.org/10.33650/mushaf.v1i1.1319>
- Rosa, E. M. (2023). Pernikahan Kontrak Dalam Perspektif Dekonstruksi Jacques Derrida. *Aqlania: Jurnal Filsafat Dan Teologi Islam*, 14(1), 1–20. <https://doi.org/10.32678/aqlania.v14i1.7891>
- Rosmita, R., Fatimah Sahrah, & Nasaruddin, N. (2022). Konsep Keluarga Sakinah dalam Al-Qur'an dan Implementasinya dalam Kehidupan Rumah Tangga. *BUSTANUL FUQAHA: Jurnal Bidang Hukum*

-
- Islam*, 3(1), 68–80. <https://doi.org/10.36701/bustanul.v3i1.523>
- Sari, M., & Fahrudin. (2021). Konsep Keharmonisan Rumah Tangga Dalam Al- Qur ' an (Interpretasi Ma ' na -Cum-Maghza atas Term Libas dalam QS . Al-Baqarah : 187). *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 15(2), 195–208. <https://doi.org/10.24042/al-dzikra.v15i2.7009>
- Widiyanto, H. (2020). Konsep Pernikahan Dalam Islam (Studi Fenomenologis Penundaanpernikahan di Masa Pandemi). *Jurnal Islam Nusantara*, 4(1), 103–110. <https://doi.org/10.33852/jurnal.in.v4i1.213>
-

Copyright Holder

© Helandri, J., Achmad, G., & Supriadi, S.

First publication right:

Indonesian Journal for Islamic Studies

This article is licensed under:

